

# The Bloomfield Record.

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Rev. A. H. Bradford, D. D., at Glen Ridge Church.

HIS THEME, "THE AMERICAN MISSIONARY SOCIETY."

Rev. Mr. Goodwin and Rev. Dr. Bradford exchanged pulpits last Sunday night, and Mr. Bradford spoke in Glen Ridge on "American Missions," the collection for which will be taken there next Sunday. The text was a portion of the tenth verse of the thirty-second chapter of Deuteronomy, "He found him in a desert land and in the waste howling wilderness." He said his subject had been prepared for him by work of "the American Missions." It was the doctrine of the brotherhood of man, which was as important as the doctrine of "The Fatherhood of God" and they should both go side by side. The text was the words of Moses to the children of Israel. They were his last words before he left them. Last words were always words of solemnity and these were the much more so because a trusted leader was speaking words of farewell. The speaker hastily scanned the history of the children of Israel, their bondage and exodus. They were not the only people who had been in bondage. They were ignorant, emancipated slaves with whom Moses had to deal, not unlike those of our own country. There were three classes with which we had to deal here, the first being the Chinese, of whom we had dreaded an invasion in such numbers that they would overrule us all. We had lost that dread as at the present time there were not more than 120,000 degraded but industrious Chinamen here.

The second were the aborigines—the Indians—almost forgotten by us of the East, but who yet have a positive claim. They are not dying out or becoming extinct, as there were as many now as when Christopher Columbus first discovered the Continent. Moved here and there from one reservation to another, crowded across the borders, and ill treated as they had been, yet there were 266,000 of them.

The saddest and the blackest page in history was the record of our treatment of them. No record was so disgraceful as that of our dealings with them. So different from their treatment by the Canadians. They had called them negroes and received a letter from one of them who took him to task for it, saying that they were "Afro-Americans." To day there are 8,000,000 of them, having doubled in numbers since the war. They are Americans as much as we are and have the same rights. Their ancestors came from over the water and so did ours. They were inheritors of conditions, as were we.

The third class was, the colored people of the South, of which we are in the greatest ignorance. He hard-knew by what name to call them, as in an address to them at Atlanta he had called them negroes and received a letter from one of them who took him to task for it, saying that they were "Afro-Americans." To day there are 8,000,000 of them, having doubled in numbers since the war. They are Americans as much as we are and have the same rights. Their ancestors came from over the water and so did ours. They were inheritors of conditions, as were we.

The responsibility for the condition of this race was as much on the north as on the south, it being a national question and not sectional. Slavery had its influence, as a man without a right to himself felt no sanctity in his promise, the master owning him being responsible. By being only a thing, a commodity in trade, he could not steal, so moral distinctions went down because the slave was not educated. "The old timers" (as they were called) who preached to them preached a peculiar religion of sentiment, as illustrated by Dr. Storrs' story of one of their preachers who said, "I tank de Lord dat I am his; that while I have broke all the commandments I have not lost my religion." He heard one of these old timers preach in full regalia to a Lodge of Odd Fellows. There had been trouble between them and a Lodge of Free Masons, and the preacher used up an hour and a quarter to show that they were superior to the Masons, who, he said, went back to the time of Solomon. Their tools, working with a square, showed them to be old, because they used the square on the stones in the Temple—while the emblem of the Odd Fellows—three links, showed that they used the chain to haul the stones from the quarry and so must be the oldest—the whole discourse being the merest boosh. We are all connected with the past, so is every wreck of humanity. These people were raised in degradation as deep

as that in which are raised the children of the east side of New York, as compared with the children raised in the atmosphere of Glen Ridge. Did they come into freedom? They did more than that, they came at once into the exercise of citizenship. Lifted right out of slavery a ballot was put in their hands which had as much importance as a ballot cast by the President of Harvard College. An ignorant man, whether born here or across the sea was the equal of any with the ballot in his hand. These people fell into the hands of selfish, designing politicians. Witness the hold these politicians have in New York to-day, because they can manipulate ignorance. They are no worse than the carpet baggers who went South. It had been said that the blacks were natural politicians. Well, said the speaker, I have heard that there were a few white men who were politicians. It has been said that the black men stole naturally. I know of some white men who do it in New York and have even heard of some who did it in Hudson County of our State.

The days after the war in the South were dark and gloomy and I do not wonder that the men of the South rose on the side of justice. The only wonder is that the white men of the North do not rise. There are signs abroad in the South of a spirit to put the blacks back into slavery again. Do you believe in the brotherhood of man? will be asked some day in tones solemn and impressive.

Jos. C. Price, President of the college at Salisbury, N. C., while traveling had been obliged to go to the back door of the hotel and into the kitchen to get what he wanted to eat, although the equal of any in culture or refinement. In England at colleges and everywhere he was treated with the utmost courtesy. Price could not go to-day in a Broadway restaurant and get a meal. When he spoke in Montclair a southern boy said, oh, why have they brought that great brute here? After his address she came forward, gave him her hand, telling him that she was a Southerner and that he had spoken the truth. That was the act of a true woman recognizing manhood where found.

There are two ways to act towards these people. We can try to crush them or we can be Christians and endeavor to lift them up by use of Christian methods.

The condition of these people was recognized by the church before the war had closed. Before the Union Army was mustered out, an Army of Christian workers was organized and sent South to engage in the work of educating the negroes. The question is asked does it pay to educate them?

Persons with eyes can answer that question for themselves. Fred Douglas and a host of others who, on the platform, in congress and in the pulpit are living witnesses of what education can do for that race.

Last May, in Atlanta, Ga., I spoke to 800 people who were as intelligent as any in Glen Ridge, with all its culture. Never were there any more courteous or who had more gentility. Now as to what has been done for them. The Congregationalists have done more than any other denomination with the exception of the Moravians. While having only a third of the membership of the great Methodist church, we have given in money three times as much. The American Missionary Association has done more for the education of these people than all the other churches. Hampton University, Howard at Washington with colleges at Atlanta, New Orleans and Nashville; besides numerous schools and other institutions of learning.

Think of the appeal to us as citizens. Can we afford to leave that man un-Christianized, un-educated, with a ballot in his hand which he cannot read? The ballot is more important than the bayonet in the hands of the educated masses. It is the appeal for the brotherhood of man. In my own thoughts there are two centres, "God the Father of all" and "All men are brethren." In the Kingdom of God there will be no petty distinctions.

The socialists with all their mistakes are pleading for the brotherhood of man.

When the Son of God shall come again who shall say in what color he will come? We know not whether he will be black or white but we know he will come in humanity. These people were raised in degradation as deep

as that in which are raised the children of the east side of New York, as compared with the children raised in the atmosphere of Glen Ridge. Did they come into freedom? They did more than that, they came at once into the exercise of citizenship. Lifted right out of slavery a ballot was put in their hands which had as much importance as a ballot cast by the President of Harvard College. An ignorant man, whether born here or across the sea was the equal of any with the ballot in his hand. These people fell into the hands of selfish, designing politicians. Witness the hold these politicians have in New York to-day, because they can manipulate ignorance. They are no worse than the carpet baggers who went South. It had been said that the blacks were natural politicians. Well, said the speaker, I have heard that there were a few white men who were politicians. It has been said that the black men stole naturally. I know of some white men who do it in New York and have even heard of some who did it in Hudson County of our State.

At the meeting of the Township Committee last Monday the Road Committee reported that the agreement with the New York and Greenwood Lake Railway Company in the matter of raising the Arlington Avenue bridge had been received signed by the Company. A resolution was offered and adopted that the Clerk notify the Company's Superintendent of Bridges that the street might now be closed pending the construction of the bridge according to the agreement.

It was only recently that avenues have opened to women, but now large business enterprises were conducted by them. To-day 82 per cent of public school teachers are women and 65 per cent of all teachers are women.

A sum of money had been spent to keep green the memory of the men who served in the late war, but nothing for those veterans who stayed home and were petrified.

Anna Ella Carroll, who made plans invaluable for the country for General Grant, never got a pension and yet a man who only smelt gunpowder could get one. Mother Bickeryde, so well known to the Boys in Blue, was a name sufficient to take her in a d out of this world and who created a revolution in the camp in the rumpus she made about bad stores and neglect of the soldier boys. Yet she who would come in with train loads of fresh milk and eggs for the hospitals was just eighteen years in getting a very small pension and did not get any back pay.

She said that the discipline of fire through which the women of the South passed had developed their womanhood as would not have been done otherwise for years. While the armed soldiers went to the front women were under the microscope. Doctors said it was a cancer, and attempts were made by friends to get Jennie admitted to Cancer hospital, but the physicians said that it was no cancer. And so, with that cruelty which sometimes marks the conduct of one hospital attendants, avaricious to mercy and kindness poor Jennie was driven from one institution to another, and none would have her. None would have her. Shame be it on the name of every one!

And so she retreated to the poor little apartment behind another house and light.

And then began her Sunday school. She did not seek for scholars. They came to her as the sparrows did to look for crumbs on the window sill. They were the children of the very poor. Some of them were of Hebrew birth, like Jennie, others were Roman Catholics. Others did not know if they had been born to any creed, unless it was the creed of poverty and anguish.

How they crowded into that little room! What comfort they found there under the spell of the blind girl, who seemed to them to talk with the tongue of angels! How they awakened the echoes of a region which usually responded to the songs and curses of the drunken and the vile!

Two Sundays in Jennie's week—Sunday for the Jews and Sunday for the Gentiles.

One day a little girl came up to the room.

"I want to come to Sunday school," she said.

"But there is no Sunday school till after dinner."

"Well, I ain't going to have no dinner tood, so I guess I'll stay and wait."

You may be sure that she was made welcome, and that she did have dinner that day with Jennie and her mother.

And that is the kind of child who belongs to Jennie's Sunday school. There are fully 90 who belong to it, and who attend either one day or the other.

Jennie's knowledge of the Scriptures and of the hymns sung in the mission and at her home is marvelous. If the words of a hymn whose music attracts her are read to her several times, she remembers them forever after. The singing is one of the great attractions to the little ones.

The members of Jennie's class do not meet at stated hours, but run in whenever they desire.

Ah, what a glorious thing it was that the hospitals turned Jennie from their inhospitable doors! She would have been so useless in those worn and cheerless rooms—a recipient of their aims and nothing else, whereas she had turned her talents to the benefit of the city with the light and the grace of God.

Hope Mission chapel keeps its eye on Jennie and her mother and keeps the wolf from entering at the door, as it would do sometimes if they were left absolutely unaided.

The good people, who are not overrich themselves, help them out with the rent and the coal man.

A few days ago the missionary went shopping for Jennie, and this was what she bought after paying out \$5 for the rest: Quilt, \$1.50; cot, \$1.25; underclothing, \$1.75; pillow, 74 cents; sheets, 68 cents; two cups and saucers and two knives and forks, 84 cents, and wash-board, 18 cents.

"The fund from which we drew these little purchases," said Pastor John B. Davis to me, "was only \$87, but we found that Jennie absolutely needed them, and that settled the matter with

These was a great time when Jennie's Sunday school celebrated Christmas. Such songs, such games, such recitations! And then there was a collection taken up to build a Presbyterian church in Newark, N. J., where Jennie collected out the largess of her little ones there was one whole dollar to go to that worthy fund!

I wonder if any millionaire in New York gave so largely of his store as did "Blind Jennie's" children!—New York Herald.

Letting the Soul Pass Out.

The writer remembers a dying woman some few years ago in Sussex. She was gasping, and apparently was undergoing the last struggle in great distress. The nurse went to the window and opened it. At once the dying woman breathed deeply and expired. The writer said to the nurse, "Why did you open the window?" The answer given was, "Surely we wouldn't have her soul go up the chimney?"—Popular Science Monthly.

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BLOOMFIELD, N. J., FRIDAY, FEBRUARY 10, 1893.

As Laid Out by Mrs. Clara C. Hoffmann.

## WOMAN AND HER FIELD

SPREADING SUNSHINE

RIGID ECONOMY AND HARD LABOR

How One Boston Merchant Became Rich and Influential.

BLIND JENNIE'S PATHETIC STORY OF WAYS OF DOING GOOD.

The First Baptist Church was crowded on Wednesday night to listen to Mrs. Clara C. Hoffman, of Missouri, who lectured on "Woman and her Field." She is a woman of middle age, with a good voice and vigorous ways, handling the sterner sex without gloves. She spoke of the many obstacles which had been in the way of woman's progress and instances the ordaining of women as ministers by the Baptists who she designed to be Congregationalists, "as being in the line of progress, and that the Quaker women speak—when they want to; that the Universalists and Unitarians have never excluded women from their schools of learning; and that the walls of prejudice were broken down.

A very long while ago her father sent three of her sisters and two brothers away to school (and that was only a portion of his family.) The good minister of the church met her father and told him it was all right to send the boys away but guessed he had made a mistake in sending the girls, that the district school was good enough for them.

It was only recently that avenues have opened to women, but now large business enterprises were conducted by them.

To-day 82 per cent of public school teachers are women and 65 per cent of all teachers are women.

A sum of money had been spent to keep green the memory of the men who served in the late war, but nothing for those veterans who stayed home and were petrified.

Mr. Gilbert reported upon the cost of lighting Bloomfield Avenue from Watseka Avenue to the Newark City line. It was proposed to make a beginning in the use of electric lights on the Avenue, and it was estimated that 25 lamps would be required to cover the distance placed 600 feet apart. They could be lighted with electricity all night at a cost of \$67 each per year, which would be less than the cost of lighting with gas.

The representative of responsible parties in Montclair, about to engage in the furnishing of electric lights, was present before the Committee to inquire if Bloomfield Township was in a position to make a contract for street lighting and disposed to enter into a proposition for lights.

Mr. Stout said that the Township was ready to entertain any propositions that might be made from responsible parties.

Mr. Gilbert called for a report from the Water Committee as to what was proposed to be done about a water supply, the present contract with the Orange Water Company being now in its last year. He thought it was the Committee reported.

Mr. Stout said that the Committee was not yet ready to report, and that nothing would be gained by publishing their plans now.

Mr. Raynor submitted a draft of the ordinance that had been prepared in regard to the contract with the City of Orange for building the joint outlet sewer. The ordinance was read and ordered published in the township newspapers.

The Clerk was directed to write to the Clerk of the City of Orange complaining of the serious obstruction made to travel on Glenwood Avenue by the sewer contractors.

Odities About Men's Weight.

Professor Huxley declares that the proper weight of man is 154 pounds, made up as follows: Muscles and their appurtenances, 68 pounds; skeleton, 24 pounds; skin, 101 pounds; fat, 28 pounds; brain, 3 pounds; abdominal viscera, 11 pounds; blood (that which would drain from the body), 7 pounds.

The heart of a man should beat 75 times in a minute, and he should breath 15 times during each minute. At the rate of 1,750 cubic feet per minute, the heart beats 15,000 times to the extent of 1 per cent.

In the same length of time he should throw off through the skin 18 ounces of water, 300 grains of solid matter and 400 grains of carbonic acid.—Philadelphia Press.

Effect of Sun and Moon on Steel.

A curious fact has recently been noted by the fine steel workers at Sheffield, England. It is this: Fine edged tools assume a blue color and lose all temper if exposed for any considerable length of time to the light of the sun either in summer or winter. A similar effect is exercised by moonlight, a large cross-cut saw with which the experimenters were working having been "put out of shape" and its temper ruined by single night's exposure to a first quarter moon.

St. Louis Republic.

Eloise's Occupation.

It was in the Sixth Avenue elevated that a fond mother beamed upon an acquaintance and said:

"Yes, we are expecting Eloise home for the holidays. You know she's been in Boston persecuting the study of music all winter."

And the other woman never even dropped her eyelids as she answered:

"You must be so very proud of her. Not many girls of her age could accomplish so much."

New-York World.

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Lifted right out of slavery a ballot was put in their hands which had as much importance as a ballot cast by the President of Harvard College.

Moral influence does not count, votes do. She closed with an eloquent appeal for women to make their influence felt in the temperance movement, and urged those present to make a liberal collection for the Bloomfield Woman's Christian Temperance Union.

Let